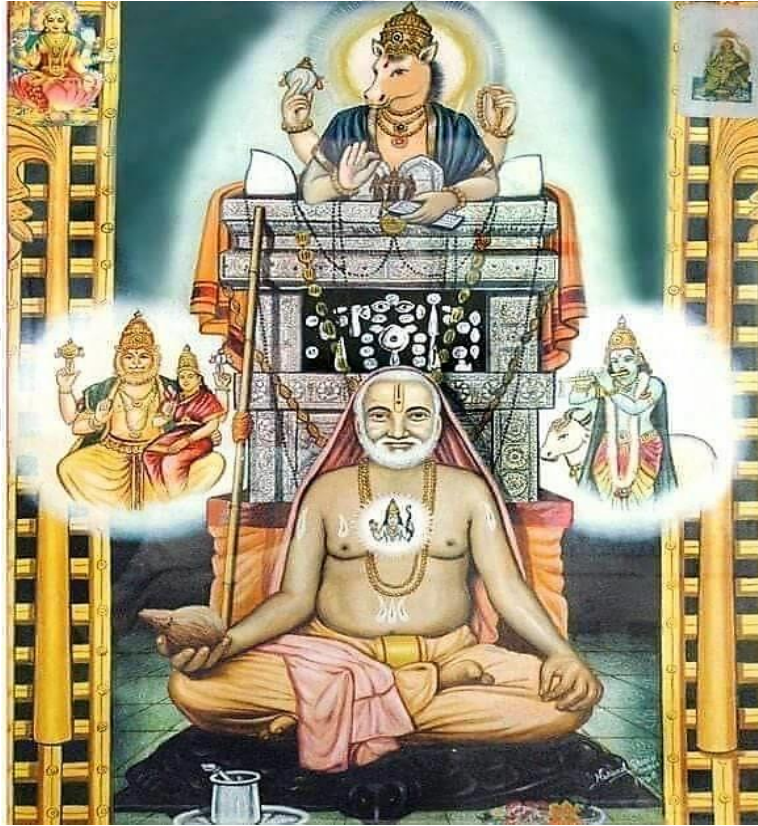




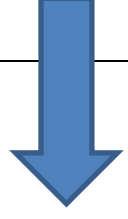
SRI GURU RAGHAVENDRA SLOKA TRAYAM

(Glory-Significance-Merits-Anusandhana
Aadhyaatmika chintana...)

पूज्याय राघवेन्द्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥
मूकोपि यत्प्रसादेन मुकुन्द शयनायते
राजराजायते रिक्तो राघवेन्द्रं तमाश्रये ॥
दुर्वादिध्वांतरवये वैष्णवेदीवरेंदवे ।
श्रीराघवेन्द्रगुरवे नमोऽत्यंतदयालवे ॥



Glory - Significance - Merits of



पूज्याय राघवेन्द्राय सत्यधर्मरताय च।

भजतां कल्पवृक्षाय नमतां कामधेनवे॥

పూజ్యాయ రాఘవేంద్రాయ సత్యధర్మరతాయ చ |

భజతాం కల్పవృక్షాయ నమతాం కామధేనవే ||

పూజ్యాయ రాఘవేంద్రాయ సత్యధర్మరతాయ చ |

భజతాం కల్పవృక్షాయ నమతాం కామధేనవే ||

**Poojyaaya Raaghavendraaya satyadharmaarataayacha
Bhajataam kalpavrukshaaya namataam kaamadhenave;**



Above sloka is one of the most popular, meritorious and meaningful sloka on **Mantralaya Guru SaArvabhoma Sri Raaghavendra Swamy**. It is not an exaggeration that there is no devout Hindu household who doesn't know or recite this simple but powerful sloka.

It will be more devotional, fruitful, effective if this sloka is recited understanding its meaning/significance. For a common man it's a remedy, for a Vedanti (scholar) it speaks volumes about glory of Sri GuruRayaru.

Let's try to make a novice understanding of this beautiful sloka yatha-shakti, yatha yogyata.

The very first word **POOJYAAYA** gives a thrilling experience, a sensational feeling of humility and respectfulness towards Sri **GuruRaAyaru** who is **Poojyaaya**; who is **Poojaniiya**. He is the one who is venerable, worshipable, worthy of worshiping;

Who is He?

He is the one whose name in the recent history of Hindu religion & spirituality is mesmerizing, very popular, a remedy, a healer, people will be longing to recite; He is...

RaAGHAVENDRA, Mantralaya Guru Sarvabhoutma Sri Raghavendra Swamy popularly Raayaru undoubtedly the most acclaimed Saint.

Ra enne raasi doshagala dahisuva (burn heaps of our faults);

Gha enne Ghana Gnaana bhakutiyeeva (grant immense devotion filled with knowledge and wisdom);

Ven enne vegadi janana marana doora (helps in speedy liberation from the cycle of births and deaths);

Dra enne dravinatha shruti padyana kaamba (blessed with a vision of Lord Sri Hari);

(Thus said, Sri **GopalaDasaru** a prominent Saint from Haridasa tradition)

Sri **JagannathaDasaru** an ardent devotee of Sri Guru Raayaru, in his composition; Sri Raaghavendra Ashtaakshara Stotra extolled the significance of each letter as follows...

Ra relieves one from all the diseases (roga);

Gha enhances longevity, glory and strength of the person;

Va will result in gain of worldly riches;

Dra will drive away the sins of the person chanting;

Ya one will not be troubled by Yama-Dharmaraja;

Na one will be bestowed with higher positions; and chanting of

Ma one will be blessed with riches equaling that of Mahendra;

What is his MATHA?

SATHYA - DHARMA ➡ He is **SatyaDharma-Rathayacha**; **RATHAYACHA** the one who is a practitioner, who is delighting in; intent upon; passionate to; one who takes pleasure... in what? in **SATHYA**, in **DHARMA**...

What is SatHya? Who is SatHya?

Sathya means truth.

SriManNarayana is the truth and is eternal.

His concepts and creations are truth.

His avatharas (incarnations) are truth.

He is an embodiment of truth and

Sathya is his costume.

He is Sathya-dharma-parayana,

He is the custodian of truth, virtue and justice.

He always protects his true devotees.

He is a personification of Dharma and

His avatharas are always for protecting Sathya and dharma.

He is the ultimate reality for his devotees.

Verily He is a true God 🙏 **SatHyaNarAyana** 🙏 not an illusion;

Sathya is HARI SARVOTTAMA🙏🙏🙏 the primordial supreme God **VISHNU**;

RaAghavendra delights in **SATHYA** the Hari Sarvottama;

WHO IS DHARMA?

'RaAmo VighraHavaAn DharMah'

RaAma is dharma and his very nature is dharma and his incarnation is for the purpose of dharma. He is an embodiment of dharma and protector of dharma. He is the foremost and greatest among the knower of dharma.

RaAma is an epitome; a personification; a manifestation of Dharma. RAama is the very embodiment of righteousness. RaAMA is an essence of all Vedas, Shastras, Ithihasas and Puranas etc...

RaAMA is not just a name. It is a Manthra, the only Manthra that is called Tharaka Mantra; the one that helps us to cross the ocean of Samsaara and free us from the bondage of cycle of birth and death.

**Raamo Viraamo Virajo Maargo Neyo Nayo-anayaH
Veerah Shaktimataam Shreshtah Dharmo Dharmaviduttamah**
(Sloka # 43 of Vishnu Sahasranama Stothram)

Raama is the one who keeps the entire living beings happy; the one in whose memory Yogis always revel (take pleasure) in the delight of Supreme Brahma. He is the one who is omniscient and full of bliss. He is the final place of rest for all the deserving souls.

Raama is the one before whom all else becomes pale and insignificant. He is the one who has no desires for enjoyment or any luxuries.

RaAMA is the Lord who creates the path to the devotees to reach the zones of liberation and immortality. Raama is the one who wishes to do anything for his devotees. He conducts; monitors and leads everybody in this world.

Raaghavendra takes delight in **RaAMA** who is **DHARMA**;
Raaghavendra is foremost among the devotees of **SATHYA-DHARMA**.

[In real worship we just not do the ritualistic worship; but we try to imbibe the qualities of the one we are worshiping.]

Raaghavendra is the one who has imbibed the qualities of Sathya-Daharma; He is **SathyaDharmaRathayacha**. Sathya & Dharma are not only names but attributes of Paramatma **Vishnu** (Sri Vishnu Sahasranama Stothram sloka # 56) adopted by Guru Sri **Raaghavendra**; He is...

ರಾಮಪಾದಾಂಬುಜಾಸಕ್ತಾಯ ನಮಃ:

ರಾಮದಾಸಪದಾಸಕ್ತಾಯ ನಮಃ:

ರಾಮಕಥಾಸಕ್ತಾಯ ನಮಃ:

ಶ್ರೀಮೂಲರಾಮಾರ್ಚಕ-ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರಯತೀಂದ್ರಾಯ ನಮಃ:

ಕೃಷ್ಣೋಪಾಸಕಾಯ ನಮಃ:

ಕೃಷ್ಣದ್ವೈಪಾಯನಸುಹೃದೇ ನಮಃ:

ವಿಷ್ಣುಭಕ್ತಾಗ್ರೇಸರಾಯ ನಮಃ:

ರಾಮಪಾದಾಂಬುಜಾಸಕ್ತಾಯ ನಮಃ:

ರಾಮದಾಸಪದಾಸಕ್ತಾಯ ನಮಃ:

ರಾಮಕಥಾಸಕ್ತಾಯ ನಮಃ:

ಶ್ರೀಮೂಲರಾಮಾರ್ಚಕಶ್ರೀಮದ್ರಾಘವೇಂದ್ರಯತೀಂದ್ರಾಯ ನಮಃ:-

ಕೃಷ್ಣೋಪಾಸಕಾಯ ನಮಃ:

ಕೃಷ್ಣದ್ವೈಪಾಯನಸುಹೃದೇ ನಮಃ:

ವಿಷ್ಣುಭಕ್ತಾಗ್ರೇಸರಾಯ ನಮಃ:

What does He bestows upon?

**BhajataAm kalpavruksHaAya - namataAm
kaAmadHenavE**

For those who worship him with all sincerity Raaghavendra is KALPAVRUKSHA;

For those who chants (Namataam) his divine name with all humility Raaghavendra is KAAMADHENU;

What else we need?

Raaghavendra is Bhavaroga Vaidya - panacea for all illness;

This sloka (PooJyaAya RaAghavEndraAya....) is phala sruthi for Raaghavendra Stothra composed by Sri **Appannachaarya**;

If only one surrender at the lotus feet of GuruRaaghavendra and worships/serves Him with all humility, sincerity and devotion;He (**Raaghavendra**) will become,

Kalpavruksha and **Kaamadhenu** for such; and also bestows upon, Hari Sarvottama Jn~aAna and Hari Bhakti which is Sathya and which is Dharma.

Such is the intrinsic meaning/significance of this famous Raaghavendra sloka. Guru Sri **Raaghavendra** is **Poojyaaya** 🙏

naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE ||





राजराजायते रिक्तो राघवेन्द्रं तमाश्रये ॥
श्रीराघवेन्द्रगुरवे नमोऽत्यंतदयालवे



मूकोपि यत्प्रसादेन मुकुंद शयनायते
राजराजायते रिक्तो राघवेन्द्रं तमाश्रये ॥

మూకూపి యత్ప్రసాదేన ముకుంద శయనాయతే
రాజరాజాయతే రిక్తో రాఘవేంద్రం తమాశ్రయే ॥
మూకోపి యత్ప్రసాదేన ముకుంద శయనాయతే
రాజరాజాయతే రిక్తో రాఘవేంద్రం తమాశ్రయే ॥

This sloka highlights the merits of surrendering to Sri Guru RaAyaru;

If only one surrenders with full faith, devotion and sincerity at the lotus feet of Sri GuruRaAyaru there is nothing impossible.

“Thava Sankeerthanam Veda-ShaastraArtha Jnaana Siddhayet”

By worshiping Sri Guru Raayaru with total faith and devotion even a dumb can speak eloquently with the blessings of SeshadEvaru the thousand headed Serpent God the divine seat/bed on whom Paramatma Vishnu reclines who is MukundaSayana; and with Sri GuruRaayara blessings even a riktha (destitute) can become wealthy in all aspects including the riches;

It is one of the miracles of Sri GuruRaayaru, how Venkanna a poor Brahmin/Cowherd with the blessings of Sri RaAyaru could become not only literate but also went on to become Diwan for a kingdom;

If only one approaches Sri GuruRaAyaru with all humility, and bhakti one will never return empty handed (Riktha);

Focal point/spot light of the sacred
Sri **RaaghvendraStothra** authored by
Sri **Appanaachaarya** falls on the three words...

1) Om! Sri RaAghavendraaya Namaha;

2) Vibhoothirathulaa;

3) Saakshii Hayaa.Syothra Hi;

The gist of it is as follows...

The one who surrenders totally at the lotus feet of Sri Guru Raayaru and chant/recite with total devotion (**parisuddhaBhakti**) the famous Sri **Raaghavendra Ashtakshari** – **Om! Sri Raaghavendraaya Namaha!** for such there will be an unparalleled prosperity (**Vibhootiratula – Atula Vibhooti**);

Witness for this is none other than Lord **Hayagreeva** (Saakshii Hayaa.Syothra Hi) on whom Sri Guru Raayaru was meditating at that time and uttered by Sri Raayaru himself.

If only one surrenders totally with true devotion (parisuddha bhakti) at his lotus feet, there is nothing that Sri Guru Raayaru cannot bestow on his devotees.

Divinity, auspiciousness, merits of **“RaAGhAVeNDRa”** is enormous; one can feel it rather experience with His worship/aAraAdhana;

యో భక్త్యా గురుద్వంద్వ స్మరన్ యః పరేత్-చరణ-రాఘవేంద్ర-
స్తోత్రం దివ్యమిదం సదా నహి భవేత్ తస్యాశుభం కించన |
కింత్విష్ణార్థప్రసాదోదయాత్-నాథ-సమృద్ధిరేవ కమలా-
కీర్తిర్దిగ్-విదితా విభూతిరతులా-||

యో భక్త్యా గురు-రాఘవేంద్ర-చరణ-ద్వంద్వ స్మరన్ యః పఠేత్
స్తోత్రం దివ్యమిదం సదా నహి భవేత్ తస్యాశుభం కించన |
కింత్విష్ణార్థ-సమృద్ధిరేవ కమలా-నాథ-ప్రసాదోదయాత్
కీర్తిర్దిగ్-విదితా విభూతిరతులా “సాక్షి హయాస్యృత్ర హి” ||
యో భక్త్యా గురు-రాఘవేంద్ర-చరణ-ద్వంద్వ స్మరన్ యః పఠేత్
స్తోత్రం దివ్యమిదం సదా నహి భవేత్ తస్యాశుభం కించన |
కింత్విష్ణార్థ-సమృద్ధిరేవ కమలా-నాథ-ప్రసాదోదయాత్
కీర్తిర్దిగ్-విదితా విభూతిరతులా “సాక్షి హయాస్యృత్ర హి” ||

yo bhaktyā guru-rāghavendra-caraṇa-dvaṁdva smaran yaḥ paṭhet

stotraṃ divyamidaṃ sadā nahi bhavet tasyāśubhaṃ kiṃcana |

kiṃtviṣṭārtha-saṃrddhireva kamalā-nātha-prasādodayāt

kīrtidig-viditā vibhūtiratulā “sākṣī hayāsyū’tra hi” ||

Above slokas from Sri Raghavendra Stotra composed by Sri Appanacharyaru spell out the merits that,

whoever with all sincerity, devotion, faith and humility surrender and focus at the lotus feet of Guru Raaghavendra and recite this sacred stotra, for such....

- will not suffer from any sorrow,
- will get all his desires fulfilled,
- his fame will spread in all directions;
- will have unparalleled prosperity (Athula Vibhooti);
- with the grace of the Supreme God Laksmi-Narayana (KamalaPathi) and
- witness for this is none other than Lord **HayaGreeva**;

One will be bestowed with fulfillment of **PurushaARtha** and blessed with permanent auspiciousness by the most benevolent and compassionate **GuruRaayaru** when we worship Him and have reverence; devotion; faith; obeisance and gratitude;



ಮೂಕರನ್ನೂ ವಾಗ್ಗಿಗಳಾಗಿಸುವ ಮಹಾನುಭಾವರು

ಶ್ರೀರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಸೇವೆ ಮಾಡಿದ ಮೂಕನೂ ಸಹ ಮಾತನಾಡುವಂತೆ ಆಗುತ್ತಾನೆ, ಉತ್ತಮ ವಾಗ್ಗಿಯಾಗುತ್ತಾನೆ. ಇದು ಗುರು ರಾಯರ ಮಹಿಮೆಯಾಗಿದೆ.

ಶ್ರೀ ಸತ್ಯಾತ್ಮ ತೀರ್ಥರು

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ಕೆಲವರ ಪಾಲಿಗೆ ಕಾಮಧೇನು ಎಂಬುದಾಗಿ ಪ್ರಸಿದ್ಧರಾಗಿ ಇಂದಿಗೂ ಭಕ್ತರ ಎಲ್ಲಾ ಅಭೀಕ್ಷೆಗಳನ್ನು ಪೂರೈಸುತ್ತಿರುವ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳು.

ಮೂರ್ತಿಗಳು ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳು. ವಂದನಾರ್ಹರಾಗಿ ಮೂರು ಶತಕಗಳೇ ಕಳೆದಿದ್ದರೂ ಸಹ 'ಭಜತಾಂ ಕಲವೃಕ್ಷಾಯ ಸಮತಾಂ ಕಾಮಧೇನವೇ' ಎಂಬುದಾಗಿ ಸ್ತುತಿಸುವಂತೆ ತಮ್ಮ ಸೇವೆ ಮಾಡುವ ಭಕ್ತರ ಎಲ್ಲಾ ಕಾಮಾರ್ಥಗಳನ್ನು ಇಂದಿಗೂ ಪೂರೈಸುತ್ತಿರುವ ಅವರ ಮಹಿಮೆ ನಿಜಕ್ಕೂ ಅತ್ಯದ್ಭುತವಾದದ್ದು.

ರಾಯರ ಮಹಿಮೆ

ಅದನ್ನು ಅವರ ಮಹಿಮೆ? ಎಂಬುದಾಗಿ ಕೇಳಿದರೆ, ಅವರ ಮಹಿಮೆ ತಿಳಿಸುತ್ತಾ 'ಮೂಕೋನಿ ಮುಕ್ತನಾದೇನ' ಮುಕುಂದಶಯನಾಯಕೇ' ಎಂದು ಎರಡೇ ಮಾತುಗಳಲ್ಲಿ ಸುಂದರವಾಗಿ ಹೇಳಿದ್ದಾರೆ. ಯಾವ ವ್ಯಕ್ತಿ ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಅಪರಾಧಗಳಿಂದಾಗಿ ಈ ಜನ್ಮದಲ್ಲಿ ಮೂಕನಾಗಿ ಹುಟ್ಟಿದ್ದಾನೆ ಅಂತಹವರನ್ನು ಶ್ರೀರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಸೇವೆ ಮಾಡಿದನಂದರೆ ಅಂತಹ ಮೂಕನೂ ಸಹ ಮಾತನಾಡುವಂತೆ ಆಗುತ್ತಾನೆ, ಉತ್ತಮ ವಾಗ್ಗಿಯಾಗುತ್ತಾನೆ. ಇದು ಗುರು ರಾಯರ ಮಹಿಮೆ ಎಂಬುದಾಗಿ ಸ್ಪಷ್ಟ ಮಾಡುತ್ತಾರೆ.

ಇಲ್ಲಿ ಒಂದು ವಿಚಾರವನ್ನು ನಾವು ಅರ್ಥಮಾಡಿ



ಕೊಳ್ಳಬೇಕು. ಮೂಕರಾಗಿ ಹುಟ್ಟುವ ಪ್ರಸಂಗ ಯಾವ ಬರುತ್ತದೆ?

ಭಗವಂತ ಬಗ್ಗಿನ ಸೃಷ್ಟಿ ಮಾಡುವಾಗ ಭಗವಂತನ ಆಜ್ಞಾರೂಪಕಿಯಿಂದ ಕೆಲವರು ಮೂಕರಾಗಿ ಹುಟ್ಟಬಹುದು. ಅಲ್ಲ, ಎನ್ನುತ್ತದೆ ಮಹಾಭಾರತ. ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಅಪರಾಧಗಳನ್ನು ಗಮನಿಸಿ ಆ ಅಪರಾಧಗಳಿಗೆ ಶಿಕ್ಷೆಯ ರೂಪದಲ್ಲಿ ಉದ್ದೇಶಭಾವವಾಗಿಯೇ ಮೂಕರಾಗಿದ್ದಾನೆ ಮಾಡಿ ಹುಟ್ಟುತ್ತಾನೆಂತೆ ಭಗವಂತ. ಹಾಗಾದರೆ ಮೂಕರಾಗಿ ಹುಟ್ಟಲು ಕಾರಣವಾಗುವ ಆ ಅಪರಾಧಗಳು ಯಾವುವು? ಎಂದರೆ, ಮಹಾಭಾರತ ಅದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ.

ಭಗವಂತ ನಮಗೆ ಉತ್ತಮವಾದ ವಾಕ್ಯ

ಶಕ್ತಿಯನ್ನು ಕೊಟ್ಟಿರುವಾಗ ದೇವರ ಸ್ವೀಕೃತ, ಮಾತುವುದನ್ನು ಬಿಟ್ಟು ದೇವರ ನಂದೆ ಮಾಡಿದರೆ, ಅಧಿಕಾರದ ಮಂದಿಂದ, ಸಂಪತ್ತಿನ ದರ್ಪದಿಂದ ಗುರು ಹಿರಿಯರನ್ನು ನಿಂದಿಸಿದರೆ, ಬಿಸ್ತದ ಉದ್ದೇಶದಿಂದ ಹೆತ್ತವರನ್ನೇ ಬಾಯಿಗೆ ಬಂದಂತೆ ಬೈದರೆ, ಸನಾತನ ಧರ್ಮವನ್ನು ಹೀಯಾಳಿದರೆ ಆ ಅಪರಾಧಗಳ ಫಲವಾಗಿ ಭಗವಂತ ಜನ್ಮಾಂತರದಲ್ಲಿ ಮೂಕರನ್ನಾಗಿಸುತ್ತಾನೆ. ಈ ವಿಚಾರವನ್ನು ಮಹಾಭಾರತ ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ.

ಗುರುಗಳ ಅನುಗ್ರಹ

ಹೀಗೆ ಮೂಕೋನಿ = ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಅಪರಾಧಗಳ ಫಲವಾಗಿ ಮೂಕನಾಗಿ

ಹುಟ್ಟಿದ ವ್ಯಕ್ತಿಯೂ ಕೂಡ, ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಸೇವೆಯನ್ನು ಶ್ರದ್ಧೆಯಿಂದ ಮಾಡಿದ್ದೇ ಆದರೆ ಯಶಸ್ಸಾದೇನ = ಆ ಗುರು ರಾಯರ ಅನುಗ್ರಹದಿಂದ ಕೇವಲ ಮಾತನಾಡುವಂತೆ ಆಗುತ್ತಾನೆ ಎಂದಷ್ಟೇ ಅಲ್ಲ, ಕಿಂತ ಮುಕುಂದ ಶಯನಾಯಕೇ = ಮುಕುಂದ ಭಗವಂತ, ಅವರ ಪಾಸಿಗೆ ಎಂದರೆ ಶೇಷ ದೇವರು ಮಾತನಾಡರಲ್ಲಿ ಅತಿ ಪ್ರಸಿದ್ಧರಾದವರು, ಮಹಾವಾಗ್ಗಿಗಳು. ಆ ಶೇಷದೇವರಂತೆ ಉತ್ತಮ ವಾಗ್ಗಿಯಾಗುತ್ತಾನೆ. ಇದು ಗುರು ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಹಿಮೆ ಎಂದು ಸ್ತುತಿಸಿದ್ದಾರೆ.

ಇನ್ನೊಂದು ಮಹತ್ವದ ವಿಚಾರವೆಂದರೆ - ಗುರು ರಾಯರ ಮಹಿಮೆಯನ್ನು ತಿಳಿಸುವ ಈ ಮಾತಿನಲ್ಲಿ ಮತ್ತೊಂದು ಅದ್ಭುತವಾದ ಅರ್ಥವಿದೆ. ಅದೇನೆಂದರೆ, 'ನಮ್ಮ ಪ್ರಾರ್ಥನೆ ಕರ್ಮ ಏನಿದೆ ಅದನ್ನು ಪೂರ್ಣವಾಗಿ ಭೋಗ ಮಾಡಿಯೇ ತೀರಬೇಕು. ಏನೇ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಂಡರೂ ಸಹ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳಿಂದ ನಮ್ಮ ಪಾಪಗಳ ಪರಿಹಾರ ಆಗುವುದಿಲ್ಲ' ಎಂಬುದಾಗಿ ಕೆಲವರು ಹೇಳುತ್ತಾರೆ. ಅದಕ್ಕೆ ಮಧ್ಯಾಹ್ನಾಯಕರು ಹೇಳುವ ಮಾತು - 'ಸ್ವಾತ್ ಕಾಮ್ಯವಿಧಿವೈಯರ್ಥ್'.

ಕರ್ಮಫಲ ಕಳೆವ ಕಾಮಧೇನು

ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಂಡರೂ ಸಹ ನಾವು ಅನುಭವಿಸಬೇಕಾದ ಕರ್ಮಫಲದಲ್ಲಿ ನಮಗೆ ಸ್ವಲ್ಪವೂ ರಿಯಾಯಿತಿ ಸಿಗುವುದಿಲ್ಲ ಎಂದಾದರೆ ನಾವೇಕೆ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳಬೇಕು? ಶ್ರುತಿ-ಸ್ತೋತ್ರಗಳು ಹೇಳುವ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳೇ ವ್ಯರ್ಥವಾಗುತ್ತದೆ ಎಂದು ವಾದ ಮಾಡುತ್ತಾರೆ. ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುವುದರಿಂದ, ನಮ್ಮ

ಕರ್ಮಫಲದಲ್ಲಿ ಕಡಿಮೆ ಮಾಡುತ್ತಾನೆ ಭಗವಂತ ಎಂದು ಸಮರ್ಥಿಸುತ್ತಾರೆ.

ಪ್ರಾಯಶ್ಚಿತ್ತದಿಂದ ಪಾಪಫಲ ಕಡಿಮೆಯಾಗುತ್ತದೆ ಎಂಬುದಾಗಿ ಕಾಸ್ತುರೇಶ್ವರರ ನಿಜ. ಆದರೆ ಅದು ಸಳ್ಳು. ಅದನ್ನು ಸಂಬಂಧಿಸಿದ ಹೇಗೆ? ಕಾರಣ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಿಕೊಳ್ಳುವ ಮೂಲಕ ಪಾಪಫಲಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಿಕೊಂಡ ಒಂದೆರಡು ದೃಷ್ಟಾಂತ ತೋರಿಸಿ? ಈ ರೀತಿ ನ್ಯಾಯಕರು ಅತಿಶಯ ಮೇಲೆ ಪ್ರಶ್ನೆ ಮಾಡಿದರೆ, ಅದಕ್ಕೆ ಉತ್ತರ ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಮೂಕೋನಿ = ಅತಿ ಸಮಾಜ ಮೂಕವ್ಯಕ್ತರಾಗಿ ನಿಂತುಬಿಡುತ್ತಾರೆ.

ಗುರು ಸೇವೆಗಿಂತ ಮಿಗಿಲಾದುದಿಲ್ಲ

ಗುರುಗಳ ಸೇವೆಯೇ ದೊಡ್ಡ ಪ್ರಾಯಶ್ಚಿತ್ತ. ಇಂದಿಗೂ ಸಾಮಾನ್ಯ ಭಕ್ತರು ಗುರುಗಳ ಸೇವೆ ಮಾಡಿ ತಮ್ಮ ಸಂತೋಷವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಪಾಪಕರ್ಮಗಳ ಫಲವಾಗಿ ಅನೇಕ ಸಂಕಷ್ಟಗಳನ್ನು ಎದುರಿಸಬೇಕಾದ ಪ್ರಸಂಗ ಬಂದಾಗ ಭಕ್ತರು ಗುರುಗಳ ಸೇವೆ ಮಾಡುತ್ತಾರೆ. ಅವರ ಸೇವೆಯಿಂದ ಸಂತುಷ್ಟರಾಗುವ ಗುರು ರಾಯರು ಅವರ ಮೇಲೆ

ಅನುಗ್ರಹ ಮಾಡಿ, ಅವರ ಕಷ್ಟಗಳನ್ನು ಪರಿಹರಿಸುತ್ತಾರೆ. ಅಭೀಕ್ಷೆಗಳನ್ನು ಈಡೇರಿಸುತ್ತಾರೆ. ಇಂತಹ ಸಾಮಾನ್ಯ ದೃಷ್ಟಾಂತಗಳ ಮೂಲಕ ಅವರು ಅತಿ ಸಮಾಜವನ್ನು ಸಂಪೋಷಿಸಿ ಹೇಳುತ್ತಾರೆ. ಇದು 'ಮೂಕೋನಿ ಯಶಸ್ಸಾದೇನ' ಮುಕುಂದಶಯನಾಯಕೇ' ಎಂಬ ಮಾತಿನಲ್ಲಿ ಅಡಗಿದ ಮತ್ತೊಂದು ಅರ್ಥ. ●

- ಶ್ರೀ ಸತ್ಯಾತ್ಮ ತೀರ್ಥರು, ಉತ್ತರಾದಿಮಹದ ವಿಶ್ವಾಧಿಪತಿಗಳು.

ದುರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

ದ್ವರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

ದುರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

**durvādidhvāntaravaye vaiṣṇavemdivareṁdave |
śrīrāghavemdragurave namo'tyamṭadayālave ||**

This sloka is **charama** sloka on Sri Guru **RaAghavendra** Theertharu composed by His disciple and successor Sri **YogeEndraTheertharu**;

Meaning...

like Sun dispels the darkness,
Sri **GuruRaAyaru** destroys/dispels the ignorance, wrong
tenets; doctrines/vipareeta jnaana born out of negative
tendencies, and is like Moon in granting boons to the devotees
of Lord Vishnu who believe in Hari-Sarvottamatva; My
obeisance and salutations to the utmost compassionate, kind
and merciful Guru Sri **Raaghavendra**.

RaAghavendra RaAghavendra Raaghavendra PaaHimaam
RaAghavendra RaAghavendra Raaghavendra RaksHamaam
Hey! Mantralaya GuruSaarvabhuma 🙏
Hey! Raajaadhiraaja GuruSaarvabhuma 🙏
Hey! Sri Raaghavendra Theertha Gurubhyo Namaha 🙏
PaAhi Prabho PaAhi Prabho PaAhi Prabho 🙏
PaAhimaam PaAhimaam Rakshamaam Rakshamaam 🙏

ಆಪಾದಃ ಮೌಲಿ ಪರ್ಯಂತಂ ಗುರುಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್
ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧಂತಿ ಚ ಮನೋರಥಾಃ ||

आपादः मौलि पर्यंतं गुरुणां आकृतिं स्मरेत्
तेन विघ्नाः प्रणश्यन्ति सिध्यन्ति च मनोरथाः ||

ಆಪಾದಃ ಮೌಲಿ ಪರ್ಯಂತಂ ಗುರುಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್
ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧಂತಿ ಚ ಮನೋರಥಾಃ ||

āpādaḥ mauli paryantaṁ gurūṇāṁ ākṛtiṁ smaret
tena vighnāḥ praṇaśyaṁti sidhdhyaṁti ca manorathāḥ ||

(Right from toe to top Guru's form should be meditated upon
gradually; as a result, all obstacles would be wiped out and
ones' wants be fulfilled)

पूज्याय राघवेंद्राय सत्यधर्मरताय च।

भजतां कल्पवृक्षाय नमतां कामधेनवे॥

मूकोपि यत्प्रसादेन मुकुंद शयनायते

राजराजायते रिक्तो राघवेंद्रं तमाश्रये ॥

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे ।

श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ॥

These simple but very powerful slokas speaks volumes about the glory, significance and merits of Sri Guru RAayaru.



ये नित्यम् गुरुराघवेंद्र चरणांभोजम् भजेत्यादरा

तत् कारुण्यभरेण सर्वसुकलपारीणताम् मंगलम् ।

वादे वैरिसुधीजयम् शृतिमतस्योत्कर्षणे धिष्णताम्

मोदन्ते भुवने सुकीर्तिलसितास्तेवाप्तकाम धृवम् ॥

యే నిత్యమ్ గురురాఘవేంద్ర చరణాంభోజమ్ భజేత్యాదరా
తత్ కారుణ్యభరేణ సర్వసुकలపారిణతామ్ మంగలమ్ |
వాదే వైరిసుధీజయమ్ శృతిమతస్యోత్కర్షణే ధిష్ణతామ్
మోదన్తే భువనే సుకీర్తిలసితాస్తేవాప్తకామ ధృవమ్ ॥

యే నిత్యమ్ గురురాఘవేంద్ర చరణాంభోజమ్ భజేత్యాదరా
తత్ కారుణ్యభరేణ సర్వసुकలపారిణతామ్ మంగలమ్ |
వాదే వైరిసుధీజయమ్ శృతిమతస్యోత్కర్షణే ధిష్ణతామ్
మోదన్తే భువనే సుకీర్తిలసితాస్తేవాప్తకామ ధృవమ్ ॥

ye nityam gururāghavēndra caraṇāmbhojam bhajetyādarā
tat kārūṇyabhareṇa sarvasukalapārīṇatām maṅgalam |
vāde vairisudhījayam śṛtimatas-yotkarṣaṇe dhiṣṇatām
modante bhuvane sukīrtilasitāstevāptakāma dhṛvam ॥

Those who everyday pray and contemplate with bhakti on the Lotus feet of GURU Sri RAGHAVENDRA TEERTHARU, such people by the benevolent grace of GURU RAGHAVENDRA will gain mastery on all satt shastras.

They will always be victorious in all their endeavors, they will always win over their opponents, they will gain mastery and expertise in expounding vaidika matha, they will become famous, earn lot of popularity and all their desires will be fulfilled.

This was composed by Shri nArayaNAcharya, a relative of Sri Venkatanatharu on the eve of Sri GURU RAYARU's Pattabhisheka.

What is to be noted is that this is not a charama shloka kind of verse but one which was composed on the day of Sri RAYARU's pattabhisheka. So, for Sri NarayaNacharyaru to talk with such conviction on swarupa of Sri Rayaru means, his power to grace his bhaktas/followers/ dependents was established even before Sri Venkatanatharu became a Paramahamsa yati.

(sangraha)

Hari SARvottama - Vaayu Jeevottama
Sri GuruRaajo Vijayate

